A

BRIEF ACCOUNT

OF THE

Rebellions and Bloudshed

Occasioned by the

Anti-Christian Practices

OF THE

JESUITS

And other

POPISH EMISSARIES

IN THE

EMPIRE

OF

ETHIOPIA.

Collected out of a Manuscript History

Written in Latin by

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Ex Ædib. Lambeth.
Jan. 1. 167$\frac{8}{9}$.

The Preface.

IN *the* New Teſtament *which* the Author of our Faith *hath bequeathed us not only for a brief* Summary of Chriſtian Principles *but an expreſs and unchangeable* Rule of Practice *too, the* Wiſdom of the Father *hath ſo admirably reconciled the Intereſts of* GOD *and* MAN *as well in the* Goſpel *as the* Perſon *of his* Eternal Son, *that while it conſults* Glory to God on High, *it doth no leſs conciliate* Peace on Earth *and* Good Will among Men; *all the Laws and Precepts thereof having ſuch a natural Tendency to ſuppreſs or regulate thoſe Humane Luſts and Paſſions which diſquiet the World, as might in reaſon procure the due and full Accompliſhment of* that Prediction, *touching the Happy State of the* Chriſtian Oeconomy *under the* Meſſiah, *which* (*according to the Inference* Joſeph *made from the Duplication of* Pharaoh's Dream) for the greater certainty of the thing *is* twice *recorded by the* Prophets *in theſe expreſs terms,* They ſhall beat their Swords into Plowſhares and their Spears into Pruning-hooks; Nation ſhall not liſt up ſword againſt Nation, neither ſhall they learn War any more: but they ſhall ſit every man under his Vine and under his Fig-tree, and none ſhall make them afraid. *And that* the Spirit who ſpake by the Prophets *might not differ from Himſelf in* the Apoſtles, *they impoſed not their* Doctrine *upon the* Gainſaying Pagans *by* Fire *or* Sword, *nor ſowed* Diſſention *among* Idolatrous People *to facili-*

Gen. 41. 32.

Iſa. 2. 4. Micah 4. 3. 4.

tate their Converſion, *but did at once preach and expreſs the* Will *of their Maſter in* Suffering the loſs of their own Lives (*not conſpiring the* Death *of others*) for his ſake; *which won their Perſecutors to embrace the* Faith *they taught and dy'd for, being charmed by the Beauty and Excellence of* that meek and quiet Spirit *wherewith they did adorn and recommend it.*

Yet, as if the Holy Jeſus *were not* the ſame Yeſterday and to day, *his pretended* Vicar *at* Rome *ſends forth Emiſſaries, whoſe Zeal and Induſtry to* propagate the Faith *which they would needs have to be* Catholick, *are employ'd after a far different Method to gain* Proſelytes; *eſpecially thoſe who moſt glory in appropriating his* Sacred Name *to their* Unhallowed Order; *while, inſtead of conforming to the* Goſpel-Precepts of Jeſus, *they execute that Prophecy dictated by the* Legal Spirit *of* Joel, Proclaim ye this among the Gentiles; Prepare War, wake up the Mighty men, let all the men of War draw near, let them come up. Beat your Plow-ſhares into Swords, and your Pruning-hooks into Spears. *For, That Church or State which they fail of* perverting *by ſtrength of* Arguments, *ſhall be condemned to utter* ſubverſion *by force of* Arms: *any Prince whom they cannot infect with their* Superſtitious Principles *had need beware leſt he taſte their* Poiſon *or feel their* Poniard: *What their* Preaching *or ſubtile* Perſwaſions *cannot effect*, Plots, Treaſons, Murders, Tumults, Fire, *and ſuch like* Unchriſtian Practices *ſhall carry on.*

Cap. 3. 9, 10.

This is a Truth which more than one Age and Nation hath ſadly experienced, but none ever had more reaſon to abhor and deprecate than Ours. Yet the well-ordered Government of our Britiſh *Church and State is not the ſole*

Object

Object of Roman *envy, nor hath* England *been the only Scene of* Popiſh *Cruelty. Not to mention the known and memorable Inſtances of* Paris, Piedmont, Ireland *&c.* Ethiopia, *a Country little known and leſs frequented by the* Engliſh, *hath felt the ſmart of* Rome's *malice, and bears freſh Scars of the* Jeſuits *Treachery; who (if they pleaſe to think it a Commendation) are no* Changelings, *but conſtant to their* MORALS, *having in all points approved themſelves the ſame in* Africa *which they appear at this day in* Europe; *a Tranſcript as well of their preſent* Deſigns *as their former* Plots *againſt* England, *being delineated in this ſhort Abſtract of the* Abiſſin Hiſtory.

Did the Popiſh Emiſſaries *foment a* Rebellion *in* England, *to compaſs the Deſtruction of our Glorious Martyr* King Charles? *The ſame they practiſed in* Ethiopia, *not only to the great hazard of* Adamas Saghed, *but the actual Ruine of* Zà Dinghil, *lawful Princes thereof.*

Have our Modern Jeſuits *veiled* Murder *under the Covert of their* Chappels *or* Altars *here? There they raiſed* Strongholds *and* Fortreſſes *under the Pretence of building* Churches *and* Colledges.

Have they ſecretly prepared Fire-bals *and other* Inſtruments *of Miſchief and Villany among us? In* Abiſſinia *they did alſo conceal Warlike Engines in their Religious Houſes.*

Have they drawn ſome of our Engliſh Subjects *into the horrid* Plot (*lately diſcovered*) *againſt their* Native Prince *and* Countrey? *They did no leſs among the* Abiſſins.

Have they conſpired the Introducing of a Foreign Power *into* Great Britain *and* Ireland? *They likewiſe not only Deſigned to betray the* Ethiopick Empire *to the*

King.

King of Portugal; *but through their* Treasonable Practices *the* Abissin Sea-coasts *are actually delivered into the hands of the* Turks.

In a word, Have they plotted *to* Assassinate *our Soveraign Lord the King? So they did to* kill *the Emperor* Adamas.

And yet how exact soever the parallel *is, I shall not presume to recommend those rigorous Proceedings found necessary to rescue* Ethiopia *from this* State pest, *as the fittest Precedent to remedy or prevent the present Danger of* England; *but (according to my Duty) leave these Mysteries of State to the judicious determination of His* Gracious Majesty *and His* Great Council, *whom God preserve and prosper.*

But lest the Gate swell too big for the City, I refer my Reader for further satisfaction to the Narrative *it self, which may well be concluded* impartial *in what concerns the* Jesuits and other Popish Emissaries, *since it comes from one of their own Profession; whom I have not only render'd with all possible fidelity but (to prevent any just ground of Cavil on that score) whatsoever the Coherence or Illustration of his Discourse thus abbreviated, induced me to insert, may easily be distinguished from the* Authors own words, *by those Crotchets wherein* mine *are inclosed* [thus] *throughout the whole Tract.*

And if the Account *here given (added to the many other* Jesuitical arts, *which are now no longer a* Mystery) *induce any man to become a Proselyte to the* Roman Cause *or* Party, *I shall as little envy his* Wit *as I approve his* Choice.

A BRIEF ACCOUNT OF THE Rebellions and Bloudshed Occasioned by the *ANTI-CHRISTIAN PRACTICES* OF THE JESUITS And other POPISH EMISSARIES IN THE *EMPIRE* of *ETHIOPIA*.

Esa Zion, a Native of *Ethiopia*, in his close to *St. John*'s Gospel, which he published, together with the rest of the *New Testament*, in his Mother-tongue (imprinted at *Rome* in the year of our Lord 1548.) affirms that his Soveraign's Ancestors were in times past Lords of 62 Kingdoms, but their Empire is now reduced to a Third part of its ancient Dimensions. [A vast Region which (though concealed in those inward Recesses of *Africa*, neither well known nor oft frequented by us of *Europe*, yet) may claim a just precedency

cedency among all the Nations of *Christendom*, not only for the large extent of its Dominions, but likewise for the prime Antiquity of its Conversion to the Christian Faith, or at least its early Notice and participation of that Gospel whereby it hath been propagated in the World.

For, shortly after the Glorious Ascension of our Lord into Heaven, an Eunuch of great Authority under *Candace* Queen of the *Ethiopians*] whom the aforementioned *Tesfa Zion*, without expressing by what Authority he doth it, names *Lacasa*, and the place of her principal Residence *Tigra* [upon his return from *Jerusalem*, whither he had come to worship, met with *Philip* the Evangelist in the Desart of *Gaza*, who after he had preached unto him *JESUS*, in the Exposition of what he then read in the Book of *Esaias* the Prophet, baptized him in the next Water they came to as they went on their way; whereof we have an authentick Record in the *8th.* Chapter of the *Acts* of the Holy Apostles. And since the Spirit of Truth in the same Scripture tells us, *He went on his way rejoycing*, doubtless at his journeys end he expressed that Joy and its just occasion, in making a publick declaration to his Countrey-men of all that befel him in the way, and so he became the first Preacher of the Gospel to that part of the World, though he was not fully qualified to convey all the priviledges that might compleat the Foundation of the Christian Church among them:] For, the Eunuch wanting the Authority of conferring Holy Orders, (in regard he receiv'd both his Baptism and Instruction from a *Deacon* only, and returned home without any Imposition of the *Apostles* hands) the *Abissins* remained destitute

Vid. Spondan. An. Chr. 35. N. 9. & 15.

ſtitute of Prieſts or Biſhops till ſuch time as one *Abà Seláma* arrived in that Countrey; whereof * *Ruffinus* in his Eccleſiaſtical Hiſtory writes to this effect: * *Lib.* 10. *c.* 9.

Meropius a certain *Tyrian* Philoſopher determining to viſit *India*, took two Youths to accompany him in his Travels, the one named *Ædeſius*, the other *Frumentius*. In his Return he unhappily fell into a Port of *Africa*, where a barbarous people ſurprized him and his whole Company, and ſlew them all, except the two Lads whom they found Conning their Leſſons under a Tree near the inhoſpitable Harbor, and of theſe they made a Preſent to their Soveraign. *Ædeſius* was raiſed to the Office of his Cup-bearer, but he advanced *Frumentius* to be one of his Privy-Council. After that Monarchs death, *Frumentius* became Protector to the heir during his minority, in which time he made diligent Inquiry among the *Roman* Merchants that drove a Traffick in thoſe parts, for ſuch as were *Chriſtians*; and theſe he directed and authorized to build divers magnificent Structures for the publick exerciſe of the *Chriſtian Religion* in more ſolemn Aſſemblies than had there been uſual afore-time. But when the young Prince arrived to ſuch years as qualified him to aſſume the Government, he no ſooner took the Scepter into his own hands, but *Ædeſius* returned to his Kindred at *Tyre*; *Frumentius* travelled to *Alexandria* in *Egypt*, where after he had related the State of the Country from whence he came to the *Patriarch*, adviſing him to ſend ſome fit perſon thither endued with *Epiſcopal* Dignity and Power, upon a Motion made by *Athanaſius* (then newly entred into the Order of * Prieſthood) the ſame *Frumentius* was ſent back inveſted with the Authority of.

* *An Ethiopick Hiſtory written by* P. Almeyda *ſaith he was Patriarch at that time.* Ex Chron. Antiochen.

of a Biſhop, who not only encreaſed the number of Believers by the Apoſtolick Miracles which he wrought, but eſtabliſhed alſo a Succeſſion of Eccleſiaſtical Officers in thoſe Countreys: Whereupon the *Abiſſins*, in memory of the ſingular Benefits they received by his Miniſtry, ſtyled him *Aba Seláma, i. e.* The Father of Peace; [and have ever ſince honour'd the See of *Alexandria* with the Conſecration of their ſucceſſive Metropolitans.] According to the *Abiſſin* Chronologies this came to paſs in the Year of *Chriſt* 356. when two Brothers, whom they name *Abriham* and *Azbiha*, raigned together: but * *Spondanus* diſagrees in the Computation of the time, accounting their Raign nine and twenty years ſooner.

* *An. Chr.* 327. *N.* 4.

From this *Aba Seláma*, to *Abuna Simon* who died in the year 1618. they reckon up Ninety five Metropolitans in a continued Succeſſion.

But the Church of *Ethiopia*, thus planted and eſtabliſhed in the Orthodox Profeſſion of the Goſpel, did not long retain the Catholick Faith in its Purity: for, ſoon after the Council of *Chalcedon* (which was convened in the year of Chriſt, 451.) had condemned *Dioſcorus* of Hereſie, from whom, being then Patriarch of *Alexandria*, (or rather from *Jacob Syrus* his Scholar, according to their own Confeſſion) the *Abiſſins* receiv'd the corrupt Opinion of *Eutyches*; they did not only ſeparate from the Churches of *Europe*, but proceeded ſo far as to paſs ſentence of Excommunication againſt them, the form whereof my Author out of an Ethiopick Manuſcript which he found ſomewhere in *England*, tranſlates in theſe words, *Maledicta ſit impia Synodus quæ* Chalcedone *habita eſt: Maledictus ſit qui cum illis communicat, omneſque*

neſque qui in eâdem fide cum illis permanent. Nos autem non obedimus Congregationi iſtæ hæreticæ unquam. In Engliſh thus. 'Let the wicked Synod held at *Chal-*
'*cedon* be accurſed: Curſed be he that is of their Com-
'munion, and all thoſe that continue in the ſame
'Faith with them. But we own no Obedience or con-
'formity to that Heretical aſſembly.

From that time till the year 1177. our Eccleſiaſtical Hiſtorians make little mention of the *Abiſſins*, or any affairs of that Church: except *Calviſius* in his *Opere chron. an. Chr.* 451. *fol.* 462.

But in the forementioned year 1177. Pope *Alexander* the III. was informed by one of his Phyſicians, named *Peter*, then newly returned out of *Ethiopia*, that the *Abiſſin* Emperor expreſſed himſelf very well inclined to the Church of *Rome*, and deſirous of being reconciled to her Communion; for which purpoſe he requeſted his Holineſs to entertain ſome of his ſubjects in *Rome*, where they might conveniently be brought up and inſtructed in the principles of the Roman Faith. This propoſal was readily embraced by the Pope, and the better to promote and encourage the deſigned Union he appointed them a certain houſe with a Chappel dedicated to S. *Stephen*, ſcituate behind the Quire of S. *Peter's* for their Accommodation. As ſoon as the Popes Letters brought Tidings into *Ethiopia* of the kind Reception allotted for them in *Rome*, many of the *Abiſſins* flocked thither, where they abode till they had throughly learnt and eſpouſed the Rites and cuſtoms of the *Latin* Church, and then theſe New proſelytes were ſent home again fit Inſtruments to induce their Countreymen to a milder Opinion of the *Roman* Religion.

Vide Spondan an. Ch. 1253. N. 3. 1321. N. 3. 1329. N. 20.

And to further this Design, which had so auspicious a beginning, *Innocent* the IV*th.* sent divers of the Order of S. *Dominic* into the *Abissin* Territories, [to second the endeavours of those converted Natives now returned thither, and to perfect (if possible) the subjection of that Mighty Prince and people to the papal Chair.]

Afterwards, *Eugenius* the IV*th.* having in the Council of *Ferrara* reconciled [at least as was pretended] the *Greeks*, *Armenians*, and *Copties*; [that nothing might be wanting to compleat so glorious an acqueſt,] sent expres messengers to *Zera Jacob* then raigning in *Ethiopia*, by whom he did earnestly invite and solicit him to enter into the *Catholick* Communion: And he being loth to frustrate so tedious and chargeable an Embassy (especially since 'twas the first made into those parts by an European Prince) sent some of his subjects to *Rome*, where they did not only complement the Pope, but in their Emperor's name made a Confession of Faith according to the Articles receiv'd and establish'd in the Church of *Rome*; and thereupon carried back with them Letters of Union from his Holiness, as the Acts of that Council signifie, which was continued at *Florence* and ended in *Rome*; in the close whereof this great affair was transacted, a little before the death of Pope *Eugenius*. But the short continuance of that fair correspondence, and the few acts of Union or Obedience put in practice thereupon, may sufficiently evidence to the world that what the * *Ethiopian* Monarchs did of this nature in their Transactions with the *Popes* of *Rome*, was never heartily approved or generally entertained by their subjects.

* *A fair Confession from a Papist.*

About this time *John* the II. King of *Portugal*, desirous

ſirous to make ſome new diſcoveries [that might employ and inrich his Subjects, whoſe experience and ſucceſs in the Art of Navigation extended their Renown and Dominion farther toward *the Eaſt* than any other People of *Europe* in that Age,] reſolved to ſend ſome able perſons with his Credential Letters, (as to the moſt remarkable Provinces thereabouts, ſo eſpecially) to the Emperor of *Ethiopia*; that, (if no other Advantage ſhould accrue thereby) he might at leaſt be gratified with a more exact Information concerning thoſe parts of the World. In this enterpriſe, *Alphonſus à Pavia* and *Johannes Petrus à Covilham*, both *Portugueſes*, were the chief: They began their Voyage from *Lisbon* on the *7th* of *May*, 1486. and having paſſed through *Neapolis*, *Egypt*, *Tor*, and *Suaquem*, at laſt *Johannes* (*Alphonſus* being dead by the way) arrived at the Imperial Court of *Ethiopia*, where then raigned *Alexander*, who was Succeſſor to *Bete Mariam* the ſon of *Zera Jacob*, by whom they were entertained with all demonſtrations of Humanity and Kindneſs: eſpecially *Johannes Petrus* who grew into ſo much Favor and eſteem there, that he was never permitted to return into his own Countrey. He therefore omitted not, upon all fair Occaſions which his abode and intereſt in that Court allowed him, to diſcourſe of the great Atchievements happily undertaken and accompliſh'd by the Crown of *Portugal*; the relation whereof ſo won upon the mind of *Hellen* the Empreſs, that ſhe reſted not ſatisfied till an Embaſſy was ſent to conclude a League of Friendſhip with *Emanuel*, who then ſate on the Throne of his Father K. *John* deceaſed ſome time before. And on that errand one *Matthew* an *Armenian*, whom they made choice of as the fitteſt perſon

perſon for ſuch an employment, came to *Lisbon* in the year 1513.

This was the firſt Embaſſy which any Prince of *Europe* ever receiv'd from the *Ethiopian* Court: For thoſe *Abiſſins* who were ſent to *Rome* upon the Mediation of Pope *Alexander*'s Phyſician (as is before related) came not immediately from *Ethiopia*, but were recommended from a Monaſtery which they then had in *Jeruſalem*.

Hereupon King *Emanuel* of *Portugal* returned an honourable Embaſſy to the *Abiſſin* Emperor, which he committed to the management of *Edward Galvan* a very ſage experienc'd perſon, and *Franeis Alvarez* his own Chaplain, a devout & learned Prieſt; and with them ſent back the *Armenian* alſo. But *Galvan* dying in *Cameran*, an Iſle of the *Red Sea*, *Rhoderic Lima* was appointed his Subſtitute, who with *Alvarez* and the reſt of their company (except *Matthew* the *Armenian* who likewiſe dyed by the way) preſented themſelves at the Court of *Ethiopia* before *David* then raigning, who gave them moſt ſplendid and obliging entertainment, not only at their firſt Reception, but during the whole time of their Reſidence. After ſix years (a great part whereof they ſpent againſt their wills in that Court) they were licenſed to return, *Alvarez* having ſo well acquitted himſelf in his Negotiation there that the Emperor deputed him to be his Ambaſſador to the Pope, with a command [as was pretended] to tender Obedience to his Holineſs in his Name. But *Claudius*, *David*'s ſucceſſor, did afterwards tell *Oviedus* to his face, that this was * added to the Emperor's Letters as well contrary to his intention as without his knowledge. He ſent alſo with them *Chriſtopher Licanatus*, *alias* *Zega*

See the Hiſtory written by Francis Alvarez.

* *This Forgery is owned by the Pen of a Rom. Cath.*

Zega Zeab, with kind Letters both to the King of *Portugal* and the Pope.

These Embaſſadors left *Ethiopia* in the Month of *April*, *an.* 1526. and arrived at *Lisbon* in *July* the ſame year. But *Francis Alvarez* came not to *Rome* till the 29*th.* of *January*, *an.* 1533. at which time he deliver'd the *Ethiopian* Letters to the Pope (then *Clemens* the VII*th.*) who cauſed them to be read in the preſence of that puiſſant Emperor *Charles* the V*th.* and many other Worthies.

King *Emanuel* was very deſirous this friendly correſpondence, already ſo well initiated, might be brought to perfection; and though he did not live to ſee his Wiſhes fully anſwer'd, yet this deſign of his was afterwards much facilitated by another Meſſage from *Claudius* the Son and Succeſſor of *David*, wherein he earneſtly requeſted aids from the King of *Portugal* againſt one **Grain* King of *Adel*, [a more ſucceſsful than potent Neighbour, who at that time miſerably waſted his Dominions,] and to render this requeſt the more ſucceſsful and avaialable, he [not only ſent a Confeſſion of his Faith ſince publiſhed by *Job Ludolfus*, but] in the ſame Letters further craved an underſtanding perſon inveſted by the Pope with the Authority of a *Patriarch*, and ſome other able Divines to be ſent under his Conduct into *Abiſſinia*.

In Anſwer to this propoſal, *John* King of *Portugal* demanded of *Ignatius de Loyola* ſome Members of his Order (not long before inſtituted) to be employed on that occaſion; but the Father of the Jeſuits [with a Deliberation ſuitable to his Gravity] gave him no reply till the year 1555. and then he recommended *Johannes Nunnius Barretta* and *Melchior Carnerius*, both

* *Againſt whom Teſa Zion inveighs bitterly, terming him a Companion of the Goats and Perſecutor of the Sheep, becauſe of the devaſtation of his Native Country.*

both *Portugueſes*, and *Andreas Oviedus* a *Caſtilian*, as perſons throughly accompliſhed for ſuch a purpoſe. And [that a plenary power and qualification from the *See Apoſtolick* might add the more Honour and Authority to their Miſſion,] *Nunnius* was ordained *Patriarch* of *Ethiopia* by Pope *Julius* the III*d.* and afterwards confirmed by Pope *Paul* the IV*th.* and of his two Co-adjutors, the firſt was made Biſhop of *Nicæa*, the later Biſhop of *Hierapolis*: [Thus were they fitted to reconcile the *Abiſſin* Church to the *Roman* Faith; and to prevent diſſention among them,] it was ordered and agreed that upon the death of *Nunnius*, *Oviedus* ſhould ſucceed in the Charge and Dignity of *Patriarch*.

On this occaſion the King of *Portugal* wrote to *Claudius*; and ſo did *Ignatius Loyola*, whoſe Epiſtle may be ſeen in the Hiſtory of the *Jeſuits*. However theſe Letters were not ſent by the three above named, but being conveyed to *Petrus Maſcarenius* then Vice-Roy of *India*, he tranſmitted them to the *Ethiopian* Court by the hands of three other perſons, that they might ſound the Emperors Inclinations before the *Patriarchs* arrival: But *Claudius* (having already received the aids he deſired) had changed his mind in the matter of Religion, intending nothing leſs than to admit of the Alteration he had propoſed, ſo that, when the *Roman* Fathers came to preſs for Audience, he ſent them word, he had neither Need to receive the Inſtruction, nor Will to obey the Authority of the Church of *Rome*; nay, ſo averſe were his Nobles to their Admiſſion, that ſome of them openly affirmed, they would ſooner ſubmit to the *Turkiſh* than the *Roman* yoke.

Never-

Nevertheleſs, that ſo high an enterpriſe might not fall under the blemiſh of an utter fruſtration, *Oviedus* [now become principal of the Miſſion, in the abſence of *Nunnus*, who proceeded not with them] boldly proſecutes his Journey with five Fathers more, and ſo wrought his way through all the Obſtacles which threatned his diſappointment, that on the third day of *Pentecoſt* in the year 1557. they were admitted into the Emperor's preſence, who ſeemed to promiſe them a favorable Reception at the firſt; but having read their Letters, his Countenance was quickly changed, the Contents thereof being no way correſpondent to his Humor or Intereſt; as he afterwards ſufficiently expreſſed in his frequent diſputes with the Biſhop concerning Religion, whereby he gave them to underſtand he would not eaſily relinquiſh the receiv'd Opinions and Cuſtoms of the *Abiſſin* Church. Hereupon *Oviedus* wrote a confutation of their Errors and preſented it to the Emperor, who made him no other reply thereunto than what might ſuffice to ſignifie his firm Reſolution of adhering to the Principles of his Forefathers.

But theſe repeated altercations having rendred the Biſhop's preſence ingrateful at Court, he found it high time to retire with his Companions to ſome place of greater privacy, where they omitted not their uſual Induſtry and utmoſt endeavours to reduce the *Abiſſin* Chriſtians to the Doctrine and Rites of the *Roman* Church; whereupon the Emperor not only ſent him a ſevere check and prohibition, but (had not ſome of the Nobles interpos'd their intereſt and Arguments) would have proceeded to put him to death, but [being diſſwaded from inflicting any Sanguinary

punishment,] he at last with great fury injoyned the *Roman* Bishop never to see his face more. This was transacted in *January* 1559. and *Claudius* ended his days in a battle against the *Saracens* in the moneth of *March* next following.

* *Adamas Saghed* his brother succeeded him both in the Throne, [and in the Resolute Affection he had for the *Abissin* Church, as then established by the ancient Laws and Constitutions of the Empire] being a man so inveterate against the Promoters of the *Roman Cause* that, upon some bold reply made by *Oviedus* (when admitted to a Conference) he could scarce forbear laying violent hands upon him; nay, his Fury carried him so far as to tear the Gown from his back: Nor was his wrath thus appeased, but (when he was become Patriarch, in the room of *Nunnius Barretta* who dyed at *Goa*, in the year 1562.) he banished him into an horrid and desolate Mountain together with his Complices, where they were confined for the space of six moneths, till released upon the Intercession of some Lords. He also revoked the Liberty which *Claudius* his Predecessor had formerly granted, 'That such *Abissin* women as were married 'to *Portugueses* might observe the *Roman* Institutions, 'without incurring any penalty: and forbad all his Subjects on severe penalties to profess the *Roman Religion*, or so much as be present at the *Popish Mass* or any *Portuguese* meeting; whereupon divers were imprisoned, tortured, and put to death, for transgressing the Imperial Edict.

* *Who in another Tract published by my Author is also named Minas.*

By this rigor and strict severity which he used for the suppression of the *Roman* Interest now set on foot by the Fathers in his Territories, many of his Subjects

Subjects were ſo ‖ exaſperated, that in the year 1560. *Iſaac Barnagaſſi*, who drew a conſiderable part of the Nobles into the Conſpiracy, *plotted* with thirty *Portugueſes* how they might deſtroy him: And [finding no fit Opportunity for the private Aſſaſſination of his perſon, the more plauſibly to effect it by open War] they pretend to vindicate the Right of *Bencon* * *Tarcar*, the Son of his deceaſed Elder Brother *Glaudius*, for whoſe advancement to the Throne they take up Arms. But *Adamas*, juſtly apprehenſive of the danger, ſoon levied an Army to ſuppreſs the * Rebellion; and to re-ingratiate himſelf with the *Portugueſe* party, he invites *Oviedus*, and the reſt of his Co-adjutors, by an amicable meſſage, to his Camp; [not being ignorant from what quarter the Storm aroſe.] However, the Fire being blown up ſo far already as not to be quenched without *Effuſion of blood*, they came to blows, with various ſucceſs: For, in the firſt conflict *Adamas* was driven from his Trenches, with ſome loſs; in the ſecond, he had the good fortune to take *Tarcar* alive, and (in hopes his Trouble might dye with him) cauſed him to be beheaded on the 2*d* of *July*, 1561. But in a third Battel, *Iſaac*, the Traiterous Vice-Roy of *Midrebahn*, having ſet up another Brother of the deceaſed *Tarcar*, and called in the *Turks* to his Aid, ſo terrified *Adamas* and his Army with their great Guns, that he left his Camp in confuſed haſte and fled on the 20*th* of *April*, 1562. and in the moneth of *February* the year following, he ended his Days and Troubles together, leaving his Son ‖ *Melec Saghed* very young to ſucceed him, who, by thoſe of the Loyal Party, was ſet up in his Fathers room.

‖ *Not without the concurrent inſtigation of the Jeſuits, who led the Portugal Faction.*

* *or* Zarcar.

* *One Rebellion occaſioned by the Pope's Agents.*

‖ *Whom he elſewhere names* Baſilides.

But *Barnagaſſi*, proſecuting the Rebellion upon the

Intereſt of *Tarcar*'s brother whom he had advanced to the Imperial Title and Dignity, became Maſter of *Meſauva*, and *Erquiquum*, with all the Sea-coaſt, which [finding himſelf unable to carry on the Treaſon he had begun, to its deſired iſſue] he maliciouſly betrayed to the ſubjection of the *Turks*, his Confederates. However, in ſpite of the malice or ſucceſs of his Enemies, *Melec Segued* out-lived theſe Storms, and became equally eminent in Glory and Virtue.

In the mean time the Patriarch *Oviedus*, after the forementioned Diſcomfiture of *Adamas*, having retired with part of the *Portugueſes* [notwithſtanding their ſucceſs, which makes it very unaccountable] into *Fremona*, a Town in the Kingdom of *Tigra*, where he paſt the remainder of his life, he wrote divers Letters both to *Rome* and *Portugal*, dated in the year 1562. wherein he chargeth the miſcarriage of his whole Enterpriſe on the want of Aids from *Portugal*, and (among other things) deſires to be removed out of *Ethiopia* into *India*, which requeſt was granted him by a Brief from *Pius quintus* bearing date *Feb.* 25. 1566. But notwithſtanding this Liberty given him, he afterwards excuſed himſelf for not paſſing into *India*, by reaſon of the *Turks* who were become Maſters of the Paſſage, in Letters to the Pope on the 15*th* of *June* 1567. wherein he alſo gave his Holineſs an Account, that the number of *Roman Catholicks* at that time in the Empire of *Ethiopia* might be about five hundred. And at laſt this vigilant Patriarch, after 15. or 16. years Reſidence in *Fremona*, dyed there, *an.* 1577. [After his death we find not any further attempt from *Rome*, till] the year 1584. when Pope *Gregory* the XIII*th*. ſent *Johannes Baptiſta Brittus*

Brittus to reclaim *Melec Saghed* to Apoſtolick Obedience; [furniſhing him not only with perſwaſive Letters, but many Catholick Books, which for the more effectual Conviction both of the Soveraign and his Subjects, were to be diſperſed among them. Arm'd with theſe Inſtructions] he paſſed by the way of *Aleppo* to *Ormuz*, thence he ſailed to *Goa*, and there embarked himſelf on a ſhip bound for the *Red Sea*, where touching upon a ſmall Iſle (whoſe name we know not) he was taken and ſlain by the *Turks*, *an.* 1586. And yet [though he and the great deſign he undertook miſcarried together] ſome of his Books were brought into *Ethiopia*, where they were received and cried up [at leaſt by thoſe well affected to the Church of *Rome*] as *Divine Oracles* dropt down from Heaven.

Touching theſe Affairs we hear no farther mention during the Raign of *Melec Saghed*; only that in the year 1593. he ſent one *Teclè Maria*, of the Order of S. *Anthony*, to *Rome* and *Lisbon*, requiring ſuccors might be ſent him on ſome ſpecial occaſion; but his Meſſage was not anſwer'd with its deſired effect.

About this time divers *Roman* Fathers made many ineffectual attempts to paſs into *Ethiopia*, being ſtill diſappointed by the *Turks*, who were now * Poſſeſſors of all the Ports & Avenues to that Empire lying on the Sea-coaſt, by whom ſome of them were killed and others captivated for many years. Hereupon they began to conſider of ſome ſafer Expedient for their Tranſportation, & it was concluded requiſite to this purpoſe that an Houſe ſhould be built upon *Diu*, an Iſle belonging to the Kingdom of *Cambaya* (ſcituate between the City *Cambaya* and the River *Sinda*) whereunto *Armenians*, *Greeks*, *Arabs*, *Turks* and *Perſians* continually reſort to lade

* *Thus they juſtly ſmarted by the Effect of their Treaſon againſt Adamas.*

lade and unlade the Traffick they carry on in thoſe parts; in regard that from thence, by reaſon of the great Concourſe of People always paſſing to and fro, the Fathers might conveniently enough in the habit of *Armenians* be conveyed by the *Moors* themſelves into *Ethiopia*. And no ſooner had *Ayres de Saldanna*, then Vice Roy of *India*, [of his pious inclination to that Religious deſign] built and endowed the Houſe they deſired, but this Counſel took effect, ſo that in the year 1603. *P. Petrus Paez*, in 1605. *P. Anton. Fernandez* and *P. Anton. de Angelis*, and in 1606. *P. Ludovicus de Azevedo* and *Laurentius Romanus*, were ſucceſſively tranſported without danger or diſcovery: and [for the better diſperſing of their Doctrine] the one part betook themſelves to *Dembea*, and the other to *Fremona*; where [they knew ſo well to act their parts and improve their advantages, that] they drew great numbers of Proſelytes to the Church of *Rome*, and among the reſt prevailed with the Emperor * *Zà Dinghil* himſelf to eſpouſe their Religion and own the Popes Authority. But [inſtead of winning his Subjects to embrace the ſame Profeſſion after the example of their Soveraign, his Defection from the eſtabliſhed Opinions and Practices of the *Abiſſin* Church] ſo enraged the people, [who till then had expreſſed themſelves Loyal and Obedient to his Perſon and Government] that they ‖ rebelled againſt him, and while he endeavoured to reduce them to their Duty by force of Arms, he was ſlain in the Battel.

After the death of *Zà Dinghil*, there aroſe two Competitors for the Crown, *Jacob* and *Suſnejos*, between whom the whole ſtrength of the Empire was divided. *Jacob* had been driven, about a year before, by

* *Which perhaps is no other but the ſame* Melec Saghed *under a different Title, it being uſual for the Abiſſin Monarchs to have many Names, whereof* Job Ludolfus *hath given a particular inſtance in his Notes on the Confeſſion of* Chandius, *N. 5, 6.*

‖ *This is a ſecond Rebellion occaſioned by Popiſh Emiſſaries.*

by a Faction of the Nobles, to *Enarea* as an Exile, for as much as they reputed him to be Illegitimate; but having maintained a good correſpondence with divers of the Grandees during his abſence from Court, at his return he [found not only a very friendly Reception, but ſo great an Intereſt among them as enabled him to] overcome his Uncle *Suſnejos* in the Field and aſcend the Throne. But not long after [ſuch is the inſtability of Fortune] *Suſnejos*, who pretended to the Crown as nearer in Bloud reinforc'd his ſcatter'd Troops, and with his victorious Arms deprived *Jacob* at once of his Life and Soveraignty, on the 10*th*. of *March*, *an*. 1607. This Prince *Jacob* had two ſons, who (upon their Fathers overthrow) fled for their ſecurity; the one was named *Coſmus*; the other, *Zega Chriſtus*, who, after he had eſcaped out of the *Abiſſin* Territories, travelled to *Jeruſalem*, thence he went to *Rome*, after that he came to *Paris*, and in the end dyed at *Ruel*, *an*. 1638.

Suſnejos, who was a Prince no leſs renowned for his Vertues than his Succeſſes, divided the Government of his three principal Kingdoms, *Amhare*, *Abagamider*, and *Tigra*, between his three Brethren, and *Gorgora* he committed to the charge of a certain Duke, in whom he much confided. And having thus diſpoſed the places of greateſt Truſt into ſafe hands, he was the better able to ſuppreſs all Tumultuary Inſurrections in the bud, and provide for the peace and ſafety of his Empire, which was much eſtabliſhed by his abſolute Conqueſt of a neighbouring enemy, that often infeſted his Dominions, called the *Gallæ*. Theſe were a People inhabiting between the Kingdom of *Bale* and the Sea, generally eſteemed the Race of thoſe

Jews

Jews that were irrecoverably diſperſed by *Salmanaſſar*, *Nebuchadnezzar*, *Titus*, *Adrian*, and *Severus*, who, as they accidentally fell into thoſe parts, aſſociated together, and from ſmall deſpiſed beginnings grew up into a conſiderable body, which proved troubleſome (if not formidable) to the neighbouring Princes; though by their long abode in that Climate, they are now become black.

Ethiopia being thus at reſt on every ſide, *Suſnejos* [reſolves to improve thoſe Halcyon-days in propagating the Faith hitherto concealed in his own Breaſt, and for this purpoſe] calls the *Roman* Fathers, acquainting them with his deſign to be reconciled to the Church of *Rome*, and expreſſing himſelf ready to let the Pope and King of *Portugal* know his Intentions by Letters, which he would have ſent without the privity of his Nobles. But the Fathers adviſing the contrary, he conſulted *them* in this Affair, though little to his ſatisfaction, they being utterly averſe to his Propoſal: However (notwithſtanding their diſſent) he reſolutely proceeds, and [following his own ſence] wrote to *Paul* the V*th.* on the 14*th.* of *October*, 1607. and to the King of *Portugal* on the 10*th.* of *December*, the ſame year, in which Letters he requeſted Aids againſt his * enemies, and Miniſters to inſtruct his Subjects in the *Catholick* Faith.

* *He ſeems to intend ſuch of his Subjects as ſhould perſiſt in the old Abiſſin perſwaſion.*

Theſe [after a long delay] were granted him by Pope *Gregory* the XV*th. an.* 1622. (much about the time that the Colledge *de propagandâ fide* was firſt erected in *Rome*) and *Alphonſus Mendez*, a *Portugueſe* Jeſuit, was conſtituted Patriarch of *Ethiopia*: But he departed not from *Lisbon* till the year 1624. when proſecuting his Voyage, he arrived the year following

ing at the Port of *Beilur* in the Kingdom of *Dancale*, (which lies over againſt *Mocca*) the King whereof, being a Tributary and Ally to the *Abiſſin* Emperor, had Notice of his arrival, and accordingly received him. From thence he paſt on to * *Maiguagua*, where he winter'd with the Fathers of the Society; next he came to *Genéte Jeſus*, where alſo ſome Fathers dwelt; after that to *Gorgora*, and there he found Fathers likewiſe; and at laſt he arrived at the Emperor's Court, who entertained him with great demonſtrations of Joy and Favor.

* *Supposed the ſame with* Fremona.

After a few days of refreſhment, the Patriarch *Alphonſus*, attired in Pontifical habit, made a Sermon before the Court on that Text, *Thou art* Peter, *and upon this Rock I will build my Church*, &c. And at the Cloſe of his Diſcourſe, the Emperor (by his Lord Chamberlain) made open Confeſſion in the preſence of all his Nobles, 'That *Dioſcorus* had been juſtly con-'demned, and though *Jacobus Syrus* his Diſciple 'brought that Hereſie among them, yet they were 'ſtill conſcious of the Authority of the Church of 'Rome, whereof himſelf was ſo throughly convinced 'that he reſolved to countenance the *Roman* Faith 'throughout all his Dominions; concluding with the 'Application of that Paſſage to the Church of *Rome*, 'which S. *Paul* writes in his Epiſtle to the *Romans*, '*Who ſhall ſeparate us from the love of Chriſt? Shall* 'tribulation or diſtreſs, or perſecution, or famine, or naked-'neſs, or peril, or ſword, &c.

S. Matth. 16. 18.

cap. 8. 35. 37, 38, 39.

After this Speech was ended, the Emperor took an Oath, wherein he obliged himſelf to be an obedient Son to the Church and Pope of *Rome*; then * *Fasilades*, his Son and Heir apparent, did the like; and

* *or* Baſilides.

after him, *Râs Secla Chriſtus* the Emperor's half Brother, with other Grandees and Officers of State, took the ſame Oath. Then the Nobles ſwore Allegiance to *Faſilades*, as the ſole perſon whom [at the expence of their Lives and Fortunes] they would ſet upon the Throne, in caſe of his Fathers deceaſe; whereunto ſome [of the moſt zealous for the riſing Cauſe] added this Proviſo UPON CONDITION HE CONTINUED FIRM TO THE *ROMAN* FAITH. Laſt of all, the Eccleſiaſtical Cenſure of Excommunication was denounced againſt any perſon that ſhould thenceforward endeavour to remove the *Catholick* Faith, or reſtore the *Abiſſin* Perſwaſion. This great Revolution was tranſacted on the eleventh day of *February*, in the year 1626.

In purſuance of the Oath he had lately taken, *Suſnejos* required his Subjects to renounce their ancient Opinions and Way of Worſhip: But the major part of them were ſo obſtinate in their Old Principles, and their Soveraign ſo reſolute to reduce them to the New, that the whole Empire (lately flouriſhing in Peace and Tranquillity) was transformed into a diſmal ſcene of Oppreſſion and Violence, being filled with the bloud and ſlaughter of its native Inhabitants, inſomuch that the number of ſufferers in this Quarrel of Religion did not ſeldom amount to four thouſand in a day.

This grand ſucceſs of the *Roman* Cauſe was with all convenient ſpeed certified to the Pope, then *Urban* the VIII*th*. who (not a little pleaſed with ſuch acceptable tidings) wrote gratulatory Letters to the *Ethiopian* Patriarch *Alphonſus*: dated at S. *Peter*'s in *Rome* the 4*th*. of *March*, 1628. and the fifth year of his Papacy.

In

In the mean time all Acts of Religion passed in *Ethiopia* according to the rites of the *Roman* Church; all from the Emperor to the meanest Commoner were re-baptized, and their Marriages, which the *Abissin* Custom had in times past allowed to be dissoluble at the pleasure of the parties, became now irrevocable: [except a Divorce were granted by Dispensation, or adjudged by Sentence.]

But, (to use my Author's own words *hujusmodi per vim & supplicia populos ad Regnum Christi trahendi modus, diuturnus esse hautquaquam poterat*;) this method of drawing (or rather driving) People by Acts of Violence and the infliction of punishments, to the Kingdom of * *Christ*, was not likely to lay any lasting foundation: For, when the *Catholick* Faith had been promoted and maintained with Fire and Sword for the space of * fourteen years, [so that it seemed to be rooted and established in the Empire] divers of the Great ones (still well affected to the *Abissin* Church) combining together made an * Insurrection for the Restauration and Defence of their Ancient Profession; and these were quickly seconded by multitudes of the Common People flocking to them from every quarter, whose Courage and Numbers received no small accession from the presence and perswasions of those *Abissin* Monks, who (lest they should have been compelled to embrace the *Roman* Faith or suffer the severe Penalties denounced against its opposers) had retired into inaccessible Mountains, or lain hid in obscure dens and caves; but now discloſed themselves to the new raised Forces, animating them against the *Roman* Fathers and their Doctrine.

* *Though the* Abissins *were Christians already.*

* *Four.*

* *A third Rebellion by reason of the Popish Interest.*

[*Suſnejos* in the mean time was not idle, but like a vigilant and reſolute Champion of the Faith he had ſolemnly eſpouſed, ſent forth his Troops to prevent the danger of thoſe Tumults, hoping to cruſh them ere they could be in a poſture to make head againſt him, though the ſucceſs did not anſwer his Expectation: For] the Vice-Roy, to whoſe Valour and Conduct he entruſted that Campaign, and many Catholick Nobles who fought under his Banner, fell in ſundry Battles; ſo that by the unhappy iſſue of theſe Inteſtine Wars the *Catholick Cauſe* daily declined, and upon the rumor of their loſſes the adverſe party proportionably encreaſed both in ſtrength and number.

Hereupon they firſt demand Liberty to celebrate their Maſs after the Rites preſcribed in the Liturgy of their Fore-fathers: This being readily aſſented to, the ſucceſs emboldned them to preſs with greater vigor and earneſtneſs for the Reſtitution of all their other Opinions and Priviledges. And whereas the *Roman* Fathers ſeemed the ſole Obſtructors of their deſired Liberty, they never gave the Emperor any reſpit from their clamorous addreſſes till he condeſcended to rid the Court of the Patriarch and his Co-operators, whereupon [being as well wearied by their Importunity as terrified by their Power] he commanded the Fathers to return to *Maiguagua:* Upon whoſe Removal from their Prince's eye, the people ſoon obtained a publick Revocation of all thoſe Edicts that had been made in favour of the *Roman Catholicks* or their Religion, and a general Grant of Liberty of Conſcience to all the *Abiſſins*, as in times paſt. A ſhort time after, the death of *Suſnejos* put an end to the Controverſie, *an.* 1632.

The

The Reaſons of the peoples implacable animoſity againſt the Fathers, which procured their Ejection, were not (it ſeems) well underſtood in *Europe*, till a certain *Abiſſin* named *Abbas Gregorius*, and he a Catholick, being weary of the Commotions occaſioned by the *Jeſuits* in his own Countrey, came to *Grand Cairo*, then to *Jeruſalem*, and after that to *Rome*, where he gave an Account of the whole matter upon Oath before *Don Pedro Lippa*, then Secretary to the Colledge *de propagandâ fide*.

And *Ernestus* Duke of *Saxony*, hearing of this *Abiſſins* Arrival and Depoſition, immediately ſent an Expreſs to invite him to his Court, that he might be informed in a more particular manner from his own mouth. However, not being fully ſatisfied with his Relation, he ſent *Wanſleben* (my Author) into *Egypt*, *an.* 1663. to procure the beſt information he could from ſuch as came down from *Ethiopia* to *Grand Cairo*.

Now of the *Abiſſins* Relation and the Author's Enquiry, this he gives us as the ſum and ſubſtance.

The Patriarch *Alphonſus Mendez*, [as if he had vyed with the Emperor's Pomp and Attendance] maintained three hundred ſervants in his ordinary Retinue, and in all things carried a loſty Port far exceeding the degree of an Eccleſiaſtical perſon; (at leaſt among the *Abiſſins*, where men of that Function live at a contrary Rate and retein very different Cuſtoms;) nay, his Pride was ſuch that he would not give any *Ethiopian*, of what eſtate or degree ſoever, the reſpect due to his place or quality; whereof this may ſerve for one ſignal inſtance. *Suſnejos*, on ſome ſpecial occaſion, ſent his Son and Succeſſor to ſpeak with

The Jeſuits Pride.

with the Patriarch, into whose presence at the same instant came a Lay-brother of the Order; to the later he appointed a Chair, [as a mark of Honor,] permitting the Heir apparent in the mean time to stand before him [without making him the least Tender of the like Civility.] Nor did he put a less affront upon the Empress her self, [when she had as much Need as Reason to expect a more obliging Treatment;] for, whereas the Emperor had granted *Alphonsus* and the Fathers of his Society the same Castle, wherein he preserved his Treasure, for their Security in the time of the Rebellion; they ingratefully denied admission to his Royal Consort, when (in a great apprehension of imminent danger) she fled thither for Refuge. And so little did he countenance the Natives of that Countrey, that he would neither allow any of the *Abissins* [though zealous Assertors of the *Roman Catholick* Profession] the dignity of Holy Orders, nor permit them to accompany him in those journeys which he rode on Horse-back, except they would submit to walk by him on foot, like so many Lacquies.

Ingratitude,

[But, besides these personal dis-respects, there were many other Provocations, of a more hainous nature, which moved the *Abissins* to hate and expel the *Jesuits*, as enemies to the Publick Weal, in plotting the Subversion as well of the Civil as Ecclesiastical Government, not content to Triumph in the Ruine of their *Church*, without improving *that* to the Dissolution of their *State* too. For,]

and Treasonable Practices.

They laid a secret design to betray the Empire of *Ethiopia* to the *Portuguese* Dominion; whereof they were undeniably convicted by divers Letters [written

ten to carry on the *Treaſon*,] which were ſeaſonably intercepted.

Under the pretence of building Churches and Colledges, they raiſed Fortifications and ſtrong-holds in many advantageous parts of the Countrey.

And a vaſt quantity of Inſtruments for the erecting of Mounds and Bulworks, with other warlike preparations, were (upon a ſtrict ſearch) found in their houſes.

In ſhort, they did inordinately enrich themſelves and were intolerably inſolent; which firſt bred among the *Abiſſins* a ſuſpicion, that they rather aimed at the Gold and Government of *Ethiopia*, than the ſalvation of its Inhabitants.

Upon this diſcovery, the *Roman Cauſe* dyed together with *Suſnejos*; for no ſooner was his ſon *Faſilades* advanced to the Throne, but he reſolved to expel the *Catholick* Fathers out of his Dominions; and to the more violent as well as ſpeedy execution of this Reſolve he was not a little quickned by a meſſage from a neighbouring King, who, (being both Potent and Wealthy) threatned to invade him, unleſs he gave his Subjects liberty to worſhip God according to the Rites of their Anceſtors. Having therefore granted the Patriarch forty ſervants, Letters of ſafe Conduct, and licence to tranſport whatſoever his Father had beſtowed upon him; he ſtrictly injoyns him and all the *Roman* Fathers to depart the Empire without delay, [and by publick Decree makes it a Capital Offence for any of them to be found in his Territories on any pretence whatſoever.]

After their departure, he immediately prohibits the Exerciſe of the *Roman Religion*, deprives the *Catholick*

tholick Abiſſins of all their Honors and Charges; compels them both by Threats and Puniſhments to reſume their former Opinions; and in the Province of *Aſſa* put three *Jeſuits* to death, becauſe they departed not with the reſt, [at the day preſcribed:] The like number of *Abiſſins* and *Portugueſes* ran the ſame Fate [for their Obſtinacy,] and among others Biſhop *Apollinaris*; nor did he ſpare his own Uncle, *Râs Secla Chriſtus*, then ſeventy years old, but condemned him to a tedious impriſonment.

In a word, *Suſnejos* the Father was not more zealous and active to plant the *Roman* Faith in *Abiſſinia*, than *Faſilades* his Son and Succeſſor was to extirpate and aboliſh it.

As ſoon as theſe affairs were throughly made known and impartially ſtated at *Rome*; the Colledge *de propagandâ fide* [upon mature conſideration of their ill ſucceſs and its as juſt as apparent occaſion] reſolve to lay aſide the *Jeſuits* as improper inſtruments for that enterpriſe, and in their ſtead made choice of ſome Religious perſons of the Order of *Mendicant Friers* to manage their deſign upon *Ethiopia*. Accordingly certain *Capuchins* (namely *Agat-Angelus* and *Caſſianus*) were deputed for that Charge, and order'd to proceed on their journey thither, *an.* 1636.

While theſe things were tranſacted in *Italy*, the Patriarch of *Alexandria* (at the Requeſt of *Faſilades*, who in the year 1634. had re-ſetled his Empire in its priſtine State and Condition) had ordained one *Arminius* a *Copti*, of the Monaſtery of S. *Macarius*, Metropolitan of *Ethiopia*, according to the ancient uſage; whom the *Italian Friers*, upon their arrival at *Grand Cairo*, found ready to depart to his new Charge,

Charge, as ſoon as he ſhould receive the Patriarch's Benediction and his Letters Patents: and underſtanding that they were alſo deſigned for *Abiſſinia*, he made the Fathers a civil invitation to be his Companions in Travel; but *Arminius* having obtained his diſpatches before they were fitted for ſo great a journey, proceeds on his way without them.

At the ſame time there was in *Cairo* one *Peter Heyling*, a *Lutheran* of *Lubec*, who, for his better ſecurity among the *Roman Catholicks*, paſſed under the name of *Petrus Nolingus*, an *Hollander*. * This man (as is credibly reported) with Ten others of the ſame Perſwaſion, [emulating the induſtry of the *Roman* Church,] concurred in a joynt reſolution to diſperſe the Chriſtian Doctrine, according to the Principles of the *Reformed Religion*, over the whole earth; [and that the diſtribution of their Labours might be the better regulated, they caſt the ſeveral Provinces of the World into a proportionable diviſion among them,] each of them obliging himſelf to undertake that part which ſhould fall to him by Lot: In purſuance of which agreement and deſign, the forenamed *Peter* was advanced as far as *Cairo*, the Lot having deſtined *Egypt* and *Ethiopia* to his charge. A perſon (by my Authors own confeſſion) of eminent Prudence, well skilled in Hiſtory, experienc'd in Phyſick, and in many Languages (as *Greek*, *Hebrew*, *Arabic*, *Ethiopic*,) inferiour to none.

* *An Enterpriſe worthy of the Proteſtant Religion.*

From *Cairo* he travelled ſeven days journey to *Siut*, a City in the upper *Egypt*, but was conſtrained to return thence by the means of *Agat-Angelus*; wherefore to prevent the like affront and diſappointment a ſecond time, he determined to procure Licence to

accompany *Arminius* the *Ethiopick Metropolitan* in his journey towards his new Province, for which purpose, that he might ingratiate himself with the chief of the *Copties* [at least as my * Author saith] he not only professed their Religion, but privately suffer'd himself to be Circumcised, and by these means obtained commendatory Letters from the *Alexandrian Patriarch* to the Emperor of *Ethiopia*, as well as Permission to joyn with *Arminius* in his Travels, who left *Cairo* in the year 1637.

*With those of his Religion 'tis no sin to bely an Heretick to blast his Reputation

[And yet the Co-herence of my Author's discourse seems to imply that *Heylings* great parts and abilities recommended him to *Arminius*; who, that he might the better veil his own want of Learning under the covert of such a mans company and assistance, had a private inducement to obtain the *Patriarch*'s Grant for his Protection and Society, without having recourse to any such indirect means or base compliances as are above specified.]

Peter Heyling thus arrived in *Abissinia*, under the *Metropolitans* Favour, took up his abode in a Church, [not far from Court.] And as soon as he was setled in his new Mansion, he began to practise *Physick* and profess the Instruction of Youth in the *Greek* and *Hebrew tongues*, wherein he quickly became so famous that even the principal Nobility accounted it a singular priviledge to have their Sons educated under his Tuition; so that he might easily have amassed a very considerable Treasure, had he been disposed to accept or hoord up all the Gratuities that were offer'd him: But he either generously refused the Presents when tendered, or else (in case they were urgently pressed upon him) liberally distributed the over-plus among

among the poor; [after he had made himſelf a very moderate allowance out of it for Food and Raiment.] A ſufficient evidence [as my Author notes] of his great Abſtinence or ſelf-denial.

Theſe remarkable qualities and endowments could not long brook the concealment of a private life, but brake out into ſuch an advantageous report of him as reached the Emperors Ears, and won him ſo high an eſteem at Court that [after ſome Trial had been made of his Capacity for publick employments] he was by large ſteps and degrees quickly raiſed to the principal Charge of the Empire, in which great Office and Truſt he acquitted himſelf with ſuch a prudent addreſs, that his Great Maſter obliged him (with a courteous violence) to accept of a Revenue and Attendance equal to the Chief of the Nobility, with a moſt delightful Apartment in a place (accounted the Paradiſe of *Ethiopia*) called *Genète Chriſtos*; yea, and deſigned him, as 'tis commonly and poſitively affirmed, his own Daughter in marriage.

Peter Heyling finding himſelf ſo deeply intereſted in the Prince's Favour and Affection, began to remind his Imperial Majeſty of all thoſe deplorable Troubles wherein his Dominions had been ſo often involved [(eſpecially in the days of his Father,) and ſo effectually repreſented to him that thoſe dreadful Commotions and all their pernicious conſequences] were ſolely occaſioned by the *Jeſuits*, and *Popiſh Emiſſaries*, warning him of the ſudden approach of others on the ſame Errand, [together with the firm Reſolution of their Party to perſiſt in the like *Treaſonable* attempts,] that at laſt his Remonſtrance prevailed with the *Ethiopian* Monarch and

his Council to eſtabliſh a Penal Law againſt all * the people of *Europe*, [of what Countrey or perſwaſion ſoever,] forbidding any perſon bearing the native diſtinction of a *white Complexion* to enter his Territories upon pain of death.

In the mean time the *Roman* Fathers, *an.* 1638. proceed on their journey by *Suaquem* (an Iſle of the *Red Sea*), thence to *Exquiquum* and ſo on towards the *Abiſſin* Court, in the Company of certain Merchants who had liberty of Traffick in thoſe parts. When they came to *Seráve*, where *Barnagaſſi* the Vice-Roy of *Midrebahr* had his ordinary Reſidence, he no ſooner ſaw two White Faces among the Travellers, but he ſuſpected them to be ſuch as had by the late Imperial Edict been baniſhed from all the Coaſts of *Ethiopia*: whereupon (being thereunto adviſed by the chief *Abiſſin* Prieſt upon the place) he ſearched their Sumpture, and therein found Chalices, Stones conſecrated for Altars, Sacerdotal Ornaments and Maſs-Books, with other things prepared for Eccleſiaſtical uſes. Having thus diſcovered their perſons and deſigns, the Vice-Roy informs his Maſter of the diſcovery he had made, and detains the Fathers in chains until he ſhould receive further notice of his Majeſties pleaſure; which was no ſooner ſignified but they were brought to the Emperor's preſence on the 5*th.* of *Auguſt*, 1638. where, upon reading ſome Letters which they produced from the Patriarch of *Alexandria*, the Emperor was at firſt inclined to remand them [without any further mark of his diſpleaſure] to *Grand Cairo* from whence they came: But, being adviſed to the contrary by *Peter Heyling*, and his new-

* *With regard (no doubt) to a certain old Prophecy which our learned Dr.* Ed. Caſtel *cites out of* Sandoval *thus*, Que gente blanca haziendo los labradores los han de echar fuera de Etiopia: *importing, That a White People under ſome diſguiſe ſhould diſpoſſeſs them of their Countrey.*

new Metropolitan *Arminius*, he changed his purpoſe and required them [as a Teſt reſolved on in the late Conſult] to receive the Holy Communion after the manner preſcribed and practiſed in the *Abiſſin* Church, with a Promiſe that (in caſe of their Conformity thereunto) they ſhould not only have Licence to remain in his Dominions, but be capable of places of Honour and Truſt therein: Provided alſo that they bleſs *S. Dioſcorus*, and curſe Pope *Leo*; for, all the *Abiſſins* firmly believe, that in his time the *Roman* Church fell into *Hereſy*, and (to let my Author ſpeak in his own Language, *Ex ſancta & capite, qualem tunc fuiſſe fatentur, eam factam dicunt Caudam & Cathedram Diaboli*) from being Holy and the Head (as they then owned her) ſhe became, they ſay, the Tail and the Chair of the Devil.

This propoſal being utterly rejected by the Friers, his Imperial Majeſty (at the urgent motion of his Mother, the Clergy, and the Commons, whoſe joynt Vogue accuſed him of Diſſimulation, in caſe he put not theſe *Franks* to death according to his own Decree) paſt ſentence againſt them; which was ſpeedily executed, they being hanged with thoſe very Ropes which themſelves had made uſe of for their Girdles, and in that poſture were intombed by the vaſt number of Stones which the multitude of *Abiſſin* Zealots threw at them; [the heap ſtill remaining a Monument as well of the Roman Fathers Reſolution as of Ethiopian ſeverity.]

Peter Heyling in proceſs of time (being grown very Rich and powerful) began to make publick expreſſion

expreſſion of his diſlike of divers *Abiſſin* Cuſtomes, decrying eſpecially their Adoration of Saints, and of the Virgin *Mary* her ſelf, as repugnant to true Religion and the Holy Scriptures; having on the ſame account privately forbidden his Scholars to uſe their ordinary Forms of Prayer directed to her. This begat him much ill will and great oppoſition among the Nobles; for all the *Abiſſins* have a very great Reverence for the Holy Virgin: To expreſs their diſguſt therefore, they firſt withdrew their Sons from his Tuition; and after that, made uſe of their beſt Arguments and Intereſt with the Emperor not only to remove him from Court but out of his Dominions alſo, who hereupon having gently admoniſhed him [at leaſt to be ſilent and connive at their Cuſtoms, if he could not conform to them] without effect, orders him to quit his Territories for a time, as the beſt expedient to avoid the dangerous efforts of popular fury.

Thus this Great man voluntarily relinquiſhed *Ethiopia*, together with the High place and Intereſt he held there, after he had been (as it were) naturallized by Twelve years Reſidence in that Countrey; being accompanied by his uſual Retinue, and all the Wealth he had gotten, [which was ſent along with him as a mark of the juſt eſteem and favour the Emperor ever had for him:] But having advanced on his way thus attended as far as the Iſle *Suaquem*, he fell into the hands of a *Turkiſh* Paſha, who (to ſatisfie his Avarice) deprived him at once of his Life and Riches.

Another Popiſh Plot. Soon after *Peter Heyling*'s departure, the Emperors younger Brother, with divers Nobles inclin'd

to

to the Roman Principles, made a dangerous Conſpiracy againſt their natural Lord, upon the deſign of introducing more of the Catholick Fathers; but *Faſilades*, having received timely notice hereof from *Arminius*, his Primate and Metropolitan, immediately cauſed his Brother to be * Strangled with a Napkin [for the better prevention as well of publick Rumors as Commotions] and expoſed his Complices to open Execution. And, [in conſideration of this *Treaſon*,] became ſo exaſperated againſt the *Catholicks*, that he rather reſolved to introduce *Mahumetaniſm* than admit any of the *Roman* Church into his Territories. This Reſolution [raſhly conceived to avoid one extream, did deſperately precipitate him into another, wherein] he proceeded ſo far that (as my Author ſaith) he ſent to *Iman*, a certain King of *Arabia Felix*, for a *Turk* learned in the Law of *Mahomet*, whoſe Abilities might qualifie him to tranſport the Doctrine of his Prophet into *Ethiopia*. But an *Abiſſin* Chriſtian, being one of thoſe that were employ'd on this Errand, as ſoon as he returned (whether upon diſguſt, or ſome other more laudable reaſon) imparted to the Principal of the Nobility and Clergy the ſum of that wicked Embaſſy, adviſing them to conſider of ſome prudent and ſafe way for the prevention of ſo great a miſchief.

* *According to the barbarous Cuſtom of Eaſtern Tyranny.*

Upon this Information they began to raiſe tumultuary Aſſemblies, wherein the people grew ſo bold as to vent open threats againſt their Soveraign; nay, when the Turkiſh *Effendi* arrived, they did ſo much ſtomach the honourable reception he found at Court, that they twice ſet his Lodgings on Fire, and ſpared

not

not to make ſundry Attempts upon his Life. Theſe daring Actions, pretending no leſs than the abſolute revolt of his Subjects, engaged *Faſilades* (under the pretext of ſome criminal Accuſation) to caſt the *Mahometan* Embaſſador into priſon, and declare himſelf ignorant of the deſign for which he came into his Dominions. Soon after [finding it the only Mean to allay the Commotions and reſtore the Peace of his Empire] he ſent the *Turk* back into his own Countrey, having gratified him with many rich Preſents, among which was a very coſtly Veſt beſtowed on him by the Empreſs.

The Colledge *de propagandâ fide*, having all this while received no News of the Fathers *Capuchins* ſince their departure, ſent after them other Fathers, *an.* 1638. whereof *P. Antonius de Virgolta*, and *P. Antonius de Petra Pagana*, were the Chief, both being of the Reformed Order of *S. Francis*. Theſe Emiſſaries paſſing by *Grand Cairo*, ſoon after arrived at *Suaquem* and thence ſailed to *Meſawa*, where they remained two years [in continual expectation of ſome favourable opportunity for their ſafe paſſage into *Ethiopia*:] But having endured many Grievances from the injurious *Turks* in the time of their abode there, [and nothing advanced in the hopes of compaſſing their deſign,] they were neceſſitated to return to *Suaquem*; an Iſle whoſe ſhores are ſo very white that they ſeem at a diſtance cover'd with Snow, much about a mile in compaſs and well inhabited, but doth not yield the leaſt drop of freſh water, wherewith it is ſupplied from the neighbouring Continent, though at a dear rate; for, a skin of water is commonly ſold for two Chabers, forty of which

which pieces amount to the value of a Spaniſh Paragon, neither doth it produce any Fruits or Food for the uſe of Man, (nay, it cannot boaſt of the leaſt Verdure) but is furniſhed with all Neceſſaries for humane Life from the Kingdoms of *Fungi* and *Sennaar*. In this Iſle *Antonius de Petra Pagana* practiſed Phyſick, and *Antonius de Virgolta* made Fans of Straw, by which means they lived quietly and ſupplied their Wants in that barren place.

There Father *Anthony Virgolta* dyed, whereupon Father *Anthony de Petra* (now left alone) ſends Letters to *Rome* wherein he informed the Colledge that to ſeek for any acceſs into *Abiſſinia* by Sea would be not only a fruitleſs but impoſſible Attempt.

Hereupon they ſend other Emiſſaries with directions to proceed all the way by Land, wherein they were order'd to go as far as conveniently they might by the Rivet *Nilus*, then to paſs on through *Nubia*, *Sennaar*, and the whole Realm of *Fungi*, and ſo to ſteal privately into *Ethiopia*. *Jacob Vemmers*, a Carmelite Frier, was Head of the Miſſion. And, being conſtituted *Apoſtolick Vicar* of the whole Empire, departed from *Rome*, *an.* 1640. with Letters from Pope *Urban* VIII. to the Emperor, the Metropolitan, and *Archi-mandrita* the General of the Monks, reſpectively: his Companions were *P. Joſeph de Atino*, and *P. Felix de S. Severino*, of the Reformed Order of S. *Francis*. But upon the death of *Vemmers*, *Matthæus de Caſtro* ſucceeded in his Charge, who, when he was advanced on the way with his companions as far as *Cairo*, returned to *Rome*, [for what reaſon is not ſpecified in our Hiſtory.]

While *Matthæus* was haſtning towards *Italy*, the

Fathers, whom he left in *Egypt*, had an opportunity presented for their conveyance to *Suaquem*, by the favour they had gained with *Mahumed-Pasha* who was then going to assume the Government of that Island with some other adjacent places. Their arrival there did very much revive and comfort *P. Antonius de Petra*, [till then disconsolate in that melancholy Solitude wherein the death of *Virgolta* had left him.]

Soon after they held a Consultation there concerning the method and possibility of their gaining entrance into *Abissinia*, whereupon they resolved first to sound the Emperor's inclinations by Letters, and these they wrote by the Aid of a certain *Catholick Abissin* named *Gregory*, who had been [graced with the singular favour of being] ordained a Priest by the Patriarch *Alphonsus Mendez*.

But these Letters, being delivered to *Fasilades* at that unhappy juncture of time when the *Mahometan* Doctor was in *Ethiopia*, put him into such a rage, that he presently dispatched a Messenger to the Pasha, then resident in *Suaquem*, requesting him to kill all the Religious men in his Isle, and (to render this cruel demand the more prevalent) promised 150. Ounces of Gold for his Reward. This taking proposal was readily accepted by the covetous Pasha (Successor to him that brought the Fathers thither from *Cairo*) who [to purchase both the Money and Favour of so Potent a Neighbour] cut off their heads almost as soon as the *Abissin* Messenger arrived; for, [without any further warning or legal Process,] they were executed in the Evening of that very day wherein the Emperor's Letters came to his hands, which is said to be the Feast of the *Annunciation, an.* 1648.

From

From that time till the year 1669. the *Roman Colledge*, [upon these apparent hazards and discouragements,] quitted their Designs of propagating the *Catholick Faith* in *Ethiopia* during the Raign of *Fasilades*: but then, having News of his death, upon some hopes or intimation that his Successor was less rigorous towards the *Roman Catholicks*, they resumed their former Intentions, and made choice of these three Priests to be their Emissaries, *Don Antonio de Andrada* a Native of *Ethiopia*, and two Fathers of the Order of St. *Francis*; who [in Obedience to the Directors of their Mission, so diligently prosecuted their Journey, that without any remarkable impediment they] arrived at *Suaquem*, the unfortunate Isle aforenamed, as their last Letters intimate; [where we must leave them and their Enterprise, till my Author, or some other able Pen, shall give us a further Account of its Success.]

FINIS.